Lutheran Herald

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He comes with tidings and a song,

The ages long, the ages long.

THAT HOLY THING

They all were looking for a king
To slay their foes and lift them high,
Thou cam'st, a little baby thing
That made a woman cry.

O Son of man, to right my lot
Nought but Thy presence can avail;
Yet on the road Thy wheels are not,
Nor on the seas Thy sail!

My fancied ways why shouldst Thou heed?
Thou cam'st down Thine own secret stair;
Cam'st down to answer all my need,
Yes, every bygone prayer!

GEORGE MACDONALD

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **WILLIAM H. GENTZ, Associate Ed**
CARMEN MITCHELL, Managing Editor • **MELVA REMEM, Assistant Ed**

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SECOND OF FOUR ADVENT MEDITATIONS

"Stir Up Our Hearts, O Lord"

The Editor

Stir up our hearts,
O Lord,
to make ready the way
of Thy only begotten Son,
so that by His coming
we may be enabled to
serve Thee with pure minds.

—Collect for the Second Sunday in Advent

HOSE who read last week's meditation may remem- what I called the Advent "triad": *He came—He s—He will come.* It will also be recalled that a share of it centered around the first of those expressions—He came. The emphasis was upon act that Jesus Christ, the Son of God, did actually into the world in history. That is what we call the Advent. "When the time had fully come," God send His Son into the world.

w we turn to the second element in the triad—He s. By this we refer to the coming of Christ today, h, in simplest terms, turns our thoughts to our ration for Christmas, 1956. What must be made dantly clear is that Jesus Christ is truly present in vorld *now,* that He actually does come to men in l sense.

r us who wish to prepare ourselves for the great al of Christmas, this should mean four things: there must be *knowledge of His presence.* Sec- , there must be understanding of the fact that there *rgiveness* in His presence. In the third place, we clearly understand that His presence implies a n *manner of life* on the part of those who receive Finally, there must be a feeling of responsibility on art to *witness* to others of His presence. Only as all are clearly understood can we realize what we by the statement, *He comes.* There will not be in this meditation to think of more than the first f the four; the rest we shall leave until next week.

The first question, then, is do we *know* that Jesus Christ is truly present with us today? Here we approach one of the greatest mysteries in all the world. We have to turn to Good Friday and recall the fact which is made abundantly plain in the Bible, that Jesus Christ actually died and was buried. Not even the place where Jesus was laid is exactly known. We do know that His disciples received permission from the authorities to take His body down from the cross. We do know that one of His followers made available a tomb which had never before been used, in a garden near Calvary. We do know that His body was laid there and that the tomb was sealed.

Suppose that were all that we knew. Could we then speak of Christ's presence with us today? In a limited, human sense, the answer might be yes. There is probably no one among us who does not have in some quiet cemetery a grave which shelters what we call "the earthly remains" of some dear one. It may be a beloved parent, it may be a child, it may be a husband or wife. Almost surely, many of our friends have left this earth, and we know where they are buried.

Now, it is perfectly proper for us to say that these dear ones live in our hearts. In a limited sense, accordingly, we can say that we have knowledge of their presence, by which we mean nothing more than lovely memories of them from the days when they were with us.

Is this what we mean when we speak of knowledge of Christ's presence? There are those who would have it so. I wonder how many of our readers remember a film of some twenty-five years ago, a religious picture based on the life of Jesus. Actually, it was a pretty fine piece of work, with almost nothing objectionable about it—until the very last minute. The scene of Calvary and the crucifixion had been faithfully portrayed. There was a view of the three crosses of Calvary, with Jesus hanging dead upon the center cross. Then came the last flash on the screen, a beautiful sunrise, with the words superimposed across it, "He is not dead: He lives in the hearts of men."

I well remember what a let-down it was to see that ending to a wonderful religious experience such as that moving picture had been. To me it meant that the script writer had watered down the meaning of the

resurrection of Jesus Christ and had made of our Lord only a marvelous memory in the hearts of men.

If that were all that is meant when we speak of Christ's presence today, we would have no knowledge of Him. There might be in some encyclopedia a brief paragraph about this person Jesus who died two thousand years ago. After all, He created quite a stir in His day. However, as far as exerting any influence over the affairs of men today, or as far as being a real presence to you and me, there would be no such thing; there would be no churches, no missions, in fact, no Christianity. Good memories are not the same as the real presence of the one we remember.

We must, therefore, if we are going to speak of the Advent of Christ in human hearts today, understand that it means the real presence of Jesus Christ.

It means that Jesus is living, active in the affairs of men. It means that He is our Lord, our Savior, our Friend. All of that, with nothing omitted, is what we mean when we speak of His presence. We must have definite and specific knowledge of and faith in that presence if we are to understand His Advent today.

How do we know this? In an absolute sense, we know it because the Bible says it is so. As far as we are concerned, that is definite and final; we accept what the Bible says as being literal proof. Before the Lord Jesus went to His death on the cross He spoke long and earnestly with His disciples. Among the things which He said to them were these words: "I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no more, but you will see me; because I live you will live also. In that day you will know that I am in my Father and you in me and I in you" (John 14:18-20). We shall not now take the time to go into any explanation of that passage and related passages. Of course the entire teaching of Christ regarding God the Holy Spirit and the Christian Church is involved. That is not, however, what concerns us at the moment. What we are concerned about is that the Bible tells us definitely that Jesus Christ continues to be actually present with us here on earth; in other words, there is an Advent continually in the hearts of His believers.

There is also a secondary proof, by no means as important as the statement of Scripture, yet one which is meaningful for the children of God. That is that our own experience attests the truth of what the Bible says. Ask an old, mature Christian what it means that Jesus Christ is truly present. His face will light up, and he will tell you that when he uses the Word of God, when he kneels at the altar of Communion, when he lifts his heart in prayer, when he seeks the guidance of God—then he *knows* that Jesus Christ is truly there. I suppose that the clearness of that knowledge depends somewhat upon the length of time a person has wal with Jesus. Yet, every one of His disciples, no ma how immature he may be, no matter how faltering steps may be on the Way, will testify to the sure kn edge that Jesus Christ is actually present.

Now we can go on to the second thought, that in presence there is forgiveness. If you belong to a gregation which in its worship uses the colors of Christian year, you will have noticed that the colo Advent is *violet*. The paraments on altar, pulpit, lectern are violet in color; the stole which the pa wears is violet. The only other time of the Chris year when that color is used is Lent. The significa of violet is penitence. Advent, in other words, has in common with Lent, that one of its chief messag that man is a sinner and that there is forgiveness v God. Therefore, if the coming of Christ Jesus today i mean to us what it should, the dark shadow of m sin must fall across our worship. Had not man sin man would not have needed a Savior. Remember the first promise of the coming of Christ grew ou man's first disobedience and sin.

Again, we shall not involve ourselves in an elabo explanation of the idea of forgiveness. All we nee do is to call to mind that there are two ways of loo upon forgiveness. In the first place, it is of course that we come to the throne of mercy and ask Go forgive our specific sins. But is it not also true forgiveness is a *condition* in which Christians l Someone has said that forgiveness is a stream in wh the Christian is constantly submerged. Our sins forgiven. We live in a condition of forgiveness. all of that is bound up in the fact that Jesus Christ come into the world and through His Holy Sp assures us of the forgiveness of our sins.

So that is the second aspect of Advent, at lea part of it—that Jesus Christ is actually here, that makes His presence felt in us now and today, that in Him is forgiveness. One of the lessons for First Sunday in Advent to which I referred last w is the one contained in Jeremiah 31:31-34. It inclu these words, which summarize from the hand of G everything that we have attempted to say in this m tation:

"I will put my law in their inward parts, and in t hearts will I write it; and I will be their God, and t shall be my people: and they shall teach no more e man his neighbor and every man his brother, say know the Lord: for they shall all know me, from least of them to the greatest of them, saith the L for I will forgive their iniquity, and their sin wi remember no more."

Or, as Jesus Himself put it: "And lo, I am w you always, even unto the end of the world."

We Have a Treasure

day evening, November 9, the Lutheran Brotherhood
ırance Company gave a dinner in honor of the
ly appointed Ambassador to Cambodia, Dr. Carl
Strom. In Dr. J. W. Ylvisaker's greeting, he recalled
currently ELC colleges have contributed several
nni to the very important foreign service of the
ted States Government: Dr. C. M. Ravndal, recently
bassador to Hungary and now on assignment to
ador; Dr. Strom; Dr. Joseph C. Simonson, Am-
sador to Ethiopia. To these men, mentioned by Dr.
isaker, one may well add names of two men serv-
in other important echelons of the Federal Govern-
t: Dr. Gabriel Hauge, Administrative Assistant to
sident Eisenhower for Economic Affairs; and Dr.
hur Larson, recently Under Secretary of Labor and
the new Director of the United States Information
vice. The positions in which these men serve attract
ntion, but the intelligent devotion with which they
k is a valuable commentary on the quality of train-
provided by our church colleges.

here are few branches of the Church's work that
exposed to the very critical evaluation that our
rch colleges must undergo. Their graduates go into
y community for every congregation to observe.
o often attention may center on the few who are no
lit to their alma mater rather than on the many
o are loyal disciples of Christ in the work of parishes
tered over the whole nation.

During the seven years that I served the Student Service Commission of the American Lutheran Conference, there was frequent opportunity to note that some of the very helpful leadership in Lutheran Student Association groups on our large university campuses was recruited from graduate students hailing from a church college campus. It continues to be true that the ELC must lean very heavily on its church colleges for its pastors-to-be. During the ten-year period of 1945-55, of the 795 graduates from Luther Theological Seminary, 539 came from ELC colleges, 123 from other Lutheran church colleges, and 133 from forty different state and private colleges and universities. An analysis of the number of theological students furnished by ELC colleges shows that Concordia, Luther and St. Olaf have an almost identical record. The smaller percentage from Augustana and Pacific Lutheran College is accounted for by their lesser proportion of Lutheran students. Our colleges have all been sowing good seed.

I have now had an opportunity to visit every one of our church college campuses since I took office September 1, 1954. No one can do this without becoming vividly aware of the solid work that is done in these schools of learning: solid scholastically, and thorough in the Christian witness that is released in classroom and campus life. Here are a few random pieces of testimony that have come my way recently:

(1) A student hitch-hiker interrogated by the man who gave him a ride stated that in his town only the good students go to College X (one of our ELC colleges).

(2) Recently one of our college football coaches told a parents' group, "We, as coaches, aim to make football important, but never that which is most important."

(3) In a visit with one of our church college freshmen this fall, I inquired about how he was getting along. He answered forthrightly, "I am not used to so much religion being poured on."

I replied, "You mean you have a difficult time adjusting to daily chapel worship?"

"Oh, no," he countered, "we get it in every class."

To this I rejoined, "Life is seen whole when Christ is in the center of all we do."

He smiled and said, "I guess that's right."

(4) In a recent college anniversary celebration, the history of the college was excellently portrayed in a student pageant. But along with history we received a message in evangelism that was one of the most moving presentations I have seen.

We have a treasure in our colleges, a Kingdom-instrument whose cutting edge must not be dulled.

FREDRIK A. SCHIOTZ

The Refugees

Left to right:
Wolfgang 10, Christel 18,
Klaus 16, Mrs. Gedicks, Heinrich
Gedicks, Gunther 20,
and Ericka 12.

The words, "The refugees have arrived," always bring a thrill to the hearts of their sponsors. But when the excitement subsides are the individual problems of these people remembered? When the tempo of generous enthusiasm slows down are the sacrifices as great? When the glamour is gone are the human qualities of both good and bad tolerated? Must the refugee always remain a refugee in the thoughts of his benefactors?

In Bonner, Montana

It was over a year ago that our congregation decided to sponsor a refugee family. We are a small group, but that was not a hindrance to the purpose we had in mind. We decided to sponsor a family of five.

Anxiously we waited, and finally word was received that the Kamentz family would arrive in New York June 17, and be here about three days later. (They told us later that a number of ELC pastors on the same train, who were on their way to the convention in Minneapolis, took turns providing them with food. Their kindness will never be forgotten.) The Luther League secured promises of household articles for the family and assisted members of the congregation in arranging the rooms of the home for the refugees. They enjoyed this venture more than words can say.

Our family arrived the evening of June 20. Many members and friends of the congregation were at the depot to meet them. Mrs. Sande, who had come from Germany only about eight years ago, very ably conversed with the Kamentzes. It was a day that our people will not soon forget.

Mr. Kamentz was born in Gugoly, Poland, and was drafted into the Air Force. On May 10, 1945, he w taken as a Russian POW and discharged in Augu 1945. He started to look for his family, for they h been expelled from their home while he was a prison He finally found them in Poland. He and his fam were sent from Poland to West Germany on April 1946.

Mr. Kamentz now does lumbering for Mr. A. Pine, who had promised him employment. He is excellent worker and he feels that his first responsibil is to repay those who helped his family find their ne home.

They attend our church service every Sunday. V select songs that have melodies familiar to them a they are learning the English language rapidly.

They are happy to be here. And we are happy have them as neighbors and Christian friends.

We never thought that what has been done for the could bring us so much joy.

C. O. Anderson, Pastor
Our Savior's Lutheran Church

Have Arrived . . .

. . . Bremerton, Washington

July 26th the Heinrich Gedicks family, weary and newhat bewildered, arrived at the Tacoma Union tion. After a breakfast of American hotcakes, they re whisked away for the last leg of their journey to ir new home at 1552 Houston in Bremerton, Wash- ton.

With tears in their eyes and with joy and thanks in ir hearts, they viewed silently, almost reverently, the ults of the efforts of the people of our Saviour's Lu- ran congregation which had been put forth in their alf.

Employment for Mr. Gedicks was secured from a local struction concern.

The sponsoring of a family under the Lutheran Refu- Service was the first venture of this kind for our urch. Heading the committee to bring this family us was Dr. A. J. Herstad.

Their arrival was the fulfillment of a dream and answer to their prayers which began years ago be- d the Iron Curtain. From the moment they arrived, whole family captured the hearts of all who saw m.

ARTHUR O. WIGDAHL, Pastor
Our Saviour's Lutheran Church

Left to right: Therese, Barbel, Mrs. Kamentz, Betti, Alexander, and Mr. Kamentz.

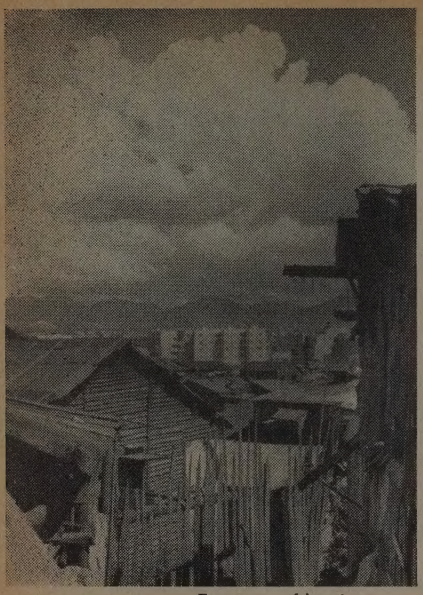
In Fortuna, California

Even my limited amount of German could detect the question asked of our single German speaking family, "Who will take us to church on Sunday?" This was the last question asked as we left them in their new American home that first night.

Franz, Katerina, and Angelika Kasparek had arrived only three hours earlier by bus after a rough ocean crossing, a beautiful flight over the entire United States by plane, and a winding, twisting ride from San Francisco through the Northern California redwood forests. They were thrilled with the cozy, yet very plain little house we had rented for them. It was nearly too much for their already moist eyes, yet they wanted to be sure they would get to church the next Sunday. Neither of them could understand the English language, but they

(Continued on page 1202)

n left to right:
dentified bus driver, Pastor
Winter, Franz Kasparek, Angelika,
Katerina Kasparek.



Two types of housing

The Second of Two Articles on

Hong Kong:

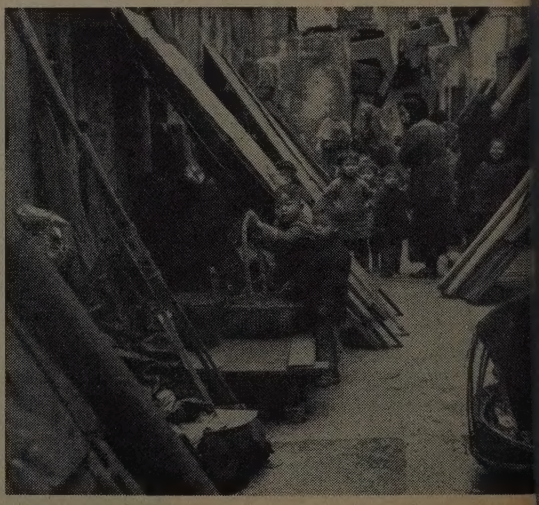
Every year since the new government was established in China, we have had in Hong Kong a popularity contest known as the "Battle of the Flags." This revolves about the number of Communist flags flown in Hong Kong on October 1, as against the number of KMT flags flown on October 10. The first year there was an overwhelming preponderance of Communist flags. By the following year, the reversal of sentiment was striking. Then the only Communist flags flown were those on Chinese banks and large business concerns owned, financed by, or dealing with the new government. In contrast on October 10 the second year innumerable small and large KMT flags flew over refugee huts, on bicycles, from balconies, from sampans, and even on the carrying poles of the coolies. And thus it has been every year since.

This battle of the flags has evoked a lot of attention, and the local Communists have lost a lot of face. This year they made an all-out effort. It is reported that great sums of money were spent to build up the October 1st celebrations and to get Communist flags flying—with *considerably* more success than in previous years. All Communist union members were required to fly the flag. Near our house are some of the largest Chinese restaurants. Huge celebrations were held here, good meals served for as little as $2.00 a head—even free in some instances, I am told. To build up the crowds, large numbers of laborers from the Tsun Wan area were brought over to these and other restaurants for the celebrations.

All this built up considerable tension beneath the surface.

Rumors spread, new rioting groups formed (of composed of young boys) and attacks were made some shops and groups that had flown the Commu flag on October 1. One group marched down Shar Road, wrecking restaurants that were not flying KMT flag. After causing damage in the first restaur they came to, they found that subsequent restaura had put up the KMT flag. In some areas the crow threw up road blocks and stopped all vehicles a pedestrians that did not have a KMT flag. They w then forced to buy KMT flags on the spot for high as $10.00 before being permitted to move o although one person that I know of who did not h any cash along was given a flag and told to move

By this time other groups such as the Triad Socie (which have been a lawless element since back in 1800's) got into the act. Isolated bits of anti-foreign anti-British sentiment appeared. Pro-Communist la groups got into the picture, and isolated small bat raged between groups and between crowds and police. All Kowloon and areas as far out as Shatin a Tsun Wan were placed under curfew. Communi blamed the KMT groups, and the KMT groups said th the Communists did many of the things and th planted KMT flags on the victims.



The Battle of the Flags

Dr. Olaf K. Skinsnes

riots in Kowloon grew out of this background, the natural tensions that exist anyway between KMT and the Communist factions. However, I eve it is quite false to think that the riots were er KMT or Communist planned. Once they got ng, both factions, as well as various lawless elements, into the act.

he precipitating incident took place in a refugee lement area which had been ravaged by a large fire over two years ago. As replacement for the burned- huts, the government has built multi-storied apart- nt buildings (many of them) in the area, and about 0 people are housed here.

he government makes no attempt to regulate the ng of the various flags, but there is a rule that nothing st be pasted on the walls of the government apart- nt buildings. On October 10, since this is a refugee , there were a large number of KMT flags flying. neone also pasted a couple of paper flags on the ls. One of the resettlement officials (Chinese and er young) saw the pasted flags and tore them down. nediately there was a reaction against him. This ost blew over when someone instructed the official apologize and to pay over $10.00 for a string of crackers to shoot off as an apology. However, the nding officer made off without making the apology, gs went from bad to worse—a riot developed—police were called in—and the riot spread. Rumors have it that people said that the British had not interfered with the Communist flags but were now tearing down the KMT flags.

(Continued on page 1207)

These sad-eyed children are part of the thousands who call the streets their home.

ly a short railway bridge between Red na and Hong Kong—but when I had lged over it I had stepped from slavery freedom, from a mockery of justice a due respect for basic human rights!"
—Red Dragon Over China

EDITORIALS

Introducing a New Colleague

It is a privilege to inform our readers that the new associate editor of LUTHERAN HERALD, the Reverend William H. Gentz, has now begun his work. He arrived November 15, and by the time these lines appear, he will be in the full swing of his new work.

Pastor Gentz will divide his time equally between the book editorship of Augsburg Publishing House and the associate editorship of LUTHERAN HERALD. In the latter capacity, his major assignment will be to have complete charge of the entire news section of the paper. This includes Within the ELC, Here and There on the Christian Front, and editorial responsibility for such special news departments as Washington Comment and Schools and Colleges. It is our hope that he will be able to build up and improve the news section of the LUTHERAN HERALD. Naturally, Pastor Gentz will not be able to take over all this work immediately. However, within a few weeks we anticipate that he will have everything "under control." In addition, the editor's continuing incapacity will mean that, for the next few months, he will be the acting editor. We commend Pastor Gentz to the prayers and wishes of the readers.

May we also make use of this opportunity to thank Dr. Raymond M. Olson for his many years of faithful editorship of Here and There on the Christian Front. As a matter of fact, Pastor Olson has kindly volunteered to continue editing this department until Pastor Gentz is able to take it over.

Dr. Olson has done a masterful job in editing this somewhat difficult department throughout these years. At the time he first undertook it, he was pastor of Our Saviour's Lutheran Church in Minneapolis. When he became director of stewardship, he was willing to continue this special assignment at not a little personal cost. With the tremendously heavy travel schedule which devolves upon him in his present position, it has often meant sacrifice of whatever little leisure time he has, to get the material ready. The readers of LUTHERAN HERALD, the editorial staff, and not the least the editor owe Dr. Olson a real debt of gratitude.

Hungary Under the Cross

This editorial should possibly have been written two weeks ago; in fact, it would have been, had it been possible for the editor to write editorials at that time. Had it been written before the Russian re-invasion of Hungary, it would have sounded a note of joy. Had it been written after the Russians re-entered Hungary, it would have struck a note of deep sorrow. The truth of the matter is that, in either case, we would probably not have been able to give any very specific facts. Our news pages have attempted to give what definite news we have since the Russians re-invaded Hungary. We shall continue to do that. At the time of writing, the situation, especially as regards the Christian Church in Hungary, is decidedly obscure. It may be that there will be more definite information by the time this issue goes to press. It is quite natural that our first thought is concerning the Lutheran Church in Hungary. It is a source of satisfaction to us all that the Lutheran World Federation was able to get relief supplies into Hungary almost immediately. Now that all connection with Hungary has been cut off, obviously it is no longer possible to continue such material assistance.

Many of the thoughts of Lutheran people the world over, yes, of Christians all over the world, center in heroic Bishop Ordass. He had been reinstated as Bishop just a short while before the Russian attack. Actually, as far as we have been able to determine, nothing whatever is definitely known concerning his present whereabouts and condition. It is known that he refused to accept the protection of the American Foreign Service. It may be that he is still free. However, tragically, it is not altogether impossible that he has been apprehended and that he may even have been sent into exile.

The World Council of Churches issued a statement addressed to Christians the world over asking for the prayer support of all Christians. Here is a noteworthy quotation from that statement: "As also stated at Evanston, Christians must stand together with all who, in their struggle for freedom, suffer pain and trial. Our unity in this fellowship will remain unbroken no matter what happens and will also find expression in prayer for the people of Hungary in their hour of trial, and for their churches in their witness to our crucified and risen Lord."

Those are tremendous words. We hope and pray that no church among us has neglected public prayer for our brothers and sisters in Hungary. We also hope that these friends are the subject of our private intercession before the throne of God.

We in America are so safe, and, sadly, so complacent. May God forgive us our indifference toward those who suffer. May He watch over the Christian Church in Hungary, and not least over that great hero of the cross, Bishop Ordass.

u're interested in church music, you can't afford to miss

The Second Annual
Augsburg Choral and Organ Materials Clinic

day, January 5, 1957—at the new Lutheran Brotherhood Building, Second Avenue South, Minneapolis, Minnesota

) A.M. Paul J. Christiansen—Chairman of the Music Department, and director of the choir, Concordia College, Moorhead, Minnesota—composer of choral music—will speak on various considerations in the selection of music for our choirs, and will conduct a reading session of new music for mixed voices.

) A.M. Coffee time.

5 A.M. Ronald Nelson—Minister of Music, Westwood Lutheran Church, Saint Louis Park, Minnesota, where he directs five choirs and supervises a Saturday choir school—composer of choral music—will conduct a reading session of new music for SAB and children's choirs.

) Noon Adjourn for lunch.

5 P.M. Leland B. Sateren—Chairman of the Music Department and Director of the Choir, Augsburg College, Minneapolis—composer of choral music—will conduct a reading session of new music for mixed choirs.

) P.M. Frank Pooler—Minister of Music, First Lutheran Church of Albert Lea, Minnesota—composer of choral music—recently returned from a year of work with top composers in Norway—will conduct reading of new publications for multiple choirs and for junior choir, using a demonstration junior choir.

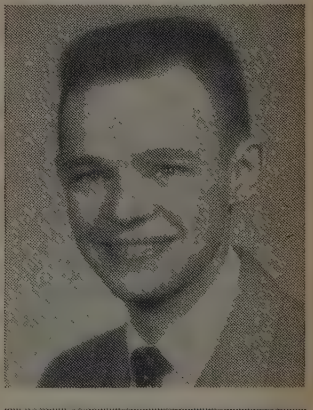
5 P.M. Special Feature—New sacred choral music with instrumental accompaniments.

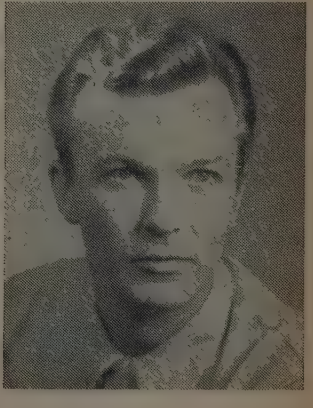
) P.M. Coffee time.

) P.M. Paul Manz—Minister of Music, Mount Olive Lutheran Church, Minneapolis—instructor of organ, University of Minnesota—recently returned from a year of study with Flor Peeters in Belgium—will demonstrate and give suggestions for evaluating contemporary organ music.

usic presented at the Augsburg Clinic will be carefully selected by the tors who are presenting it.

No charge—No obligation





Photos, top to bottom: Paul J. Christiansen, Leland B. Sateren, Ronald Nelson, Frank Pooler.

Left: Paul Manz at the organ, with Flor Peeters, Belgian composer

Excerpts from . . .

The

The Second Week in Advent

Ho, every one th
money: come ye,
and without price
Wherefore do
labor for that wh
that which is goo
Incline your ea
I will make an
David.

The Second Sunday in Advent

Light the second candle and sing:

The happy Christmas comes once more,
The heavenly Guest is at the door,
The blessed words the shepherds thrill,
The joyous tidings: Peace, good will.

N. F. S. Grundtvig

Let this hymn verse begin the daily devotions during the next week.

The Word for the Second Sunday in Advent

Romans 15:4-9
Luke 21:25-36

Daughter of Zion
Behold thy salvation cometh.
The Lord shall cause His glorious
voice to be heard:
And ye shall have gladness of heart.
Give ear, O Shepherd of Israel:
Thou that leadest Joseph like a flock.

The Collect

LORD GOD, heavenly Father, who by Thy Son
revealed to us that heaven and earth shall pass a
that our bodies shall rise again, and that we all s
appear before the judgment seat: We beseech T
keep us by Thy Holy Spirit in Thy Word; establish
in the true faith, graciously defend us from sin
preserve us in all temptations, that our hearts may
be overcharged with surfeiting and drunkenness,
cares of this life, but that we may ever watch and p
and trusting fully in Thy grace, await with joy
glorious coming of Thy Son, and at last obtain eter
salvation, through Thy beloved Son, Jesus Christ
Lord, who liveth and reigneth with Thee and the H
Ghost, one true God, world without end. Amen.

Busy with hatred, haunted by fears, yiel
to despair, we cry out to Thee from the d
dark pit of our world! We thank Thee t
in Thy Son we can find freedom fr
hatred, freedom from fears, freedom fr
despair, and a victory which has nothing
do with what men call success; but is T
victory in us. Amen.

al of Christmas

A Book of Days*
by Mary Hinderlie and Edna Hong

e Word for the week Isaiah, chapters 49-56

to the waters, and he that hath no ne, buy wine and milk without money

r that which is not bread: and your arken diligently unto me, and eat ye delight itself in fatness.
e: hear, and your soul shall live; and with you, even the sure mercies of

Isaiah 55:1-3

ings to make:

s the day of children's needlework, dirty and puck-d, over? Older girls can make marble bags and broider the name of the owner in gay colors on each. Copper wire, or pipe cleaner stems, and a child's e imagination contrive Christmas tree decorations ich make good presents.

Dad can help the boys make plant sticks for Mother's ing garden.

Odds and ends of old candles melted and molded ke good Christmas gifts.

Perky nisse men can be made from straw and scraps red yarn. They make attractive Christmas tree orna-nts. Long pine needles may also be used for doll ures.

CHILDREN'S BAKING DAY

Here is a recipe for thick, tough dough that can be hioned into animals, angels, birds, and stars to be ng on the Christmas tree. For pfeffernuts roll the ugh into ropes 1/8 inch thick and cut in small pieces, all enough to eat by "twos" or "threes" at a time!

2 cups brown sugar
2 eggs
add
1 teaspoon soda in 1 tsp. hot water to eggs and sugar

sift 4 cups flour with
1 tsp. cinnamon
1 tsp. cardamom
1 tsp. nutmeg
1/2 tsp. salt

a sprinkle of pepper just for fun

Mix dough stiff enough to roll in ropes. Bake in hot en, 400 degrees, until brown. Can be stored indefinitely tightly covered, well hidden cans.

Things to do this week:

Is the family learning new Christmas songs as well as singing the old familiar ones? Most of the Christmas songs lend themselves to simple acting. Let the small children dramatize them, very simply, very naturally—not in a program-like way!

Sing Christmas in, all during Advent! Records of Christmas music are now rich and varied—a choice Advent gift to the family or someone else's family. Play and re-play the refreshing "Ceremony of Carols" by Benjamin Britten if you have it. The "Messiah" music, the Robert Shaw arrangements of old carols, the ever-renewing college choir records, the Bach Christmas albums, chorales in choir and organ, carols from other countries. Fill your "House of Christmas" with these melodies, foretaste of Christmas in heaven. Have them playing when the children come from school; let the great Christmas music be the background to all your Advent days.

*Available at Augsburg Publishing House, 75 cents a copy.

The Refugees

(Continued from page 1195)

knew that they must make a pilgrimage to the church which had sponsored them in America. There had been tears in all our eyes just a short while before as Dr. Kurt Munchheimer, a local doctor and pastor in the Presbyterian ministerium, had led us in German prayer and we could respond with a resounding Amen.

It was just a year from the time that we sent the first letter to the Northern California Refugee Committee in San Francisco that the Kaspareks arrived in Fortuna. "When is our German family coming, Pastor?" was a question asked repeatedly by our members. We knew they had been "promised to us" and yet we were never notified that they were coming. There had been serious doubt that we could do it in the first place. Many thought, "We're just a small home mission congregation with less than 100 confirmed members. Do we dare attempt the responsibility of bringing a family to America?" Yet we knew that we must, and there was not a single dissenting vote as the congregation rose to affirm the council's decision.

"Danke, Danke," was the word that fell frequently from the lips of Franz, Kate, and Gaily as we led them around their new home and showed them the household furnishings placed there by the members of the congregation to be used until their own would arrive or to be kept if they needed them. Yet, we are the ones who must say the thank you, for we have had the opportunity to "get out of ourselves" and show our thankfulness to God for our plenty.

Would you have the thrill of a lifetime, one that you will carry with you all your life? Then meet a bus in your home town and watch for the family stepping down to touch for the first time the soil of your community. Walk up to the couple with the LWF button on their lapels and take them by the hand to greet them in the name of Christ. Listen to them mutter, "beautiful, wonderful" as they are shown their new home, and watch the little girl curtsey as she says, "Auf Wiedersehen." Look at the smiling faces of the congregation on Sunday morning as they shake hands in silence, not knowing the German greeting.

These experiences can be yours as a congregation by writing to the LWF to see how you might sponsor a family in your community. Your responsibility will simply be that you provide a home and a job for that family so that they do not become public charges. It is an opportunity for you to make possible a new home with a future hope for a family that may by now have lost all hope. As you clasp their hands, you clasp the hand of Christ, "For whatsoever you do unto the least of these my brethren, you do it unto me."

Ole Winter, Pastor
Fortuna Lutheran Church

The Picture of Readiness

Harold B. Kildahl, ..

THE SECOND SUNDAY IN ADVENT
December 9, 1956
Text: Luke 12:35-40

All our life long we have been tormented by the t certainty of our paths." This is a violent confessi from the mind and heart of Andre Gide. It must be frustrating experience to travel through the years of l without certainty—always to be wondering as one wa ders—always seeing unclearly as in a light fog, a knowing only foggy answers to questions that spri to attention in the mind. It must surely be an aimle sort of life to be always asking, always searching, alwa inquiring after certainty. Thank God the Christian spared this ordeal of tormenting uncertainty. For t Christian knows in whom he has believed and he persuaded, as was Paul, that "He will keep" that wh has been committed unto Him.

Thus, with certainty the Lord can counsel His peo to "be also ready." The hour or the moment, the d or even the year of His return cannot be known, b this much can be known—He will come again. A readiness, therefore, becomes the Christian.

He went on to use the figures of speech characteri of the time—"loins girded about," "lamps burning," the poise of one who is waiting for the release t shall surely come"—all of which suggests the night the Passover, of course, and which focuses attention the fact that deliverance shall come, that the prom is faithful, that Christ will come, and that all th who believe on Him shall be saved.

Therefore, friend, be ready—and, as Peter has sai "Gird up your mind." This is to say that Christia should think soberly about life and use it well, t they should be closely related to the Word that th may surely know the truth, that they should be livi in close relationship to the Lord Himself, in His Chur and in the practice of faith from day to day. Th surely means that Christians should be serving, w nessing, and giving for the salvation of others—for t is a matter of urgency. Souls are at stake, eternal so

This is the picture of readiness: that day by d Christians confess their sins and acknowledge the Lo ship of Christ, that they live in the consciousness His divine presence and fulfill His Word as they l both God and their fellowmen.

There is no torment of uncertainty for you, Christi friend. You know, and in the knowledge of the tru you are free—free in Christ Jesus, our Lord. As you just now, as you know yourself, are you free in Chri Are you ready for His coming? Are you girding yo loins and permitting the light of faith to shine? This the picture of readiness.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE THIRD SUNDAY IN ADVENT

Epistle: I Corinthians 4:1-5

The Gospel: Matthew 11:11-15

Monday, December 10
GOD IS MY JUDGE

Read I Corinthians 4:1-5

is the Lord who judges me. Therefore do not pronounce judgment before ime, before the Lord comes. . . .

ne fact that God is my judge frees om the criticism of people. That does mean that they will hold back in judgment. One of the favorite pas- of human beings is to talk about nother. But let me be careful not to others. Jesus said the same thing. od is in position to judge because He ee the heart. He knows there is a ence between what things look like what they really are. He knows the ence between sincerity and sham.

ne day God will give His final judg- What will He say about me? Let o live that He will say "Well done!" ne so believe that He will say, "Wel- home, My son!"

his is the sort of truth by which I live without fear so long as I call God to be with me, lead me, and me. This is living in Him.

Tuesday, December 11
GO AND TELL

Read Matthew 11:2-10

And Jesus answered them, "Go and tell John what you hear and see."

John was wondering; he was confused and sad. He was the last prophet on the scene before the coming of Christ to take up His ministry. And here he was in prison. What could the meaning of it be? He sent some of his closest followers to Jesus to get an explanation. They were to ask, "Are you he who is to come, or shall we look for another?" And this is the answer Jesus gave: "Go and tell John what you hear and see."

How many people in this world are waiting for what Christians have to tell! It is very possible that many of the people with whom you associate have in their hearts the hunger that only the Bread of Life can satisfy. The directions to you, then, are the same as Jesus gave to the disciples of John: "Go and tell what you hear and see." Tell it in your own way. But tell it. You have heard the truth and you have had your eyes open to see. Somebody else wants to hear and see.

Wednesday, December 12
THE LAMP

Read II Peter 1:19-21

You will do well to pay attention to this as to a lamp shining in a dark place.

No one can get along very well in the dark. Especially if you find yourself in strange territory. You stumble, you get hurt, you are lost. If the sort of darkness you are wandering in is the kind that gets your soul lost, then it is darkness indeed. And that's what Peter calls it. "A dark place." The whole Bible calls this world a dark place. There is a great deal of artificial lighting but it is the sort of light that leaves darkness just exactly the same.

That is why God put the Light here. It is like a lamp. "You keep your eyes on that," Peter is saying, "and you won't lose your way in this dark place."

Many stories have been told about people making their way toward a light which at last brings them to safety. Christ is the Light of the World. Those who do not lose sight of Him walk safely, and come at last to the heavenly home. This is the Lamp unto our feet.

✚

Thursday, December 13
PREPARATIONS

Read Luke 3:15-18

, with many other exhortations, he hed good news to the people.

ohn the Baptist was sent to make the ready just before Christ came onto scene. To do this he could be no sycophanter" who saw to it that no- 's feelings were hurt, and he could o back-slapper, who made everybody good. To the contrary, he had to people uncomfortable and he had to on a lot of toes. He was sent to make le ready for Christ.

hrist was good news. But before John l tell the news there had to be a need he news. For that reason he exhorted eople. He told them plainly of their for a Savior.

o this day it is the same. Human s, like soil, have to be plowed and ed before the soil of the Gospel can own. And even after we take Christ ur Savior, we need to keep the heart ared by a whole lifetime of repentance. st comes to and abides with those are constantly prepared.

Friday, December 14
WHO CAN STAND?

Read Malachi 3:1-4

"But who can endure the day of his coming, and who can stand when he appears?"

This passage from Malachi is one of the most beautiful prophecies concerning the advent of Christ. But it also strikes a note of warning. It presents Christ as a judge. "He is like a refiner's fire and like fuller's soap." Truthfully, the coming of Christ is a glorious event, but it is an awful event, as well. That is why Malachi asks, "Who can endure?" and "Who can stand?"

Those who know the love of God in Christ know the answer to these questions. Those who are forgiven shall be able to stand. Those who are willing to confess that in themselves there is no good thing and that only what God has done for them through Christ can save them. Those who look for the coming of the Lord shall be able to stand.

When shall these things take place? My readiness must be now. I must not delay. Christ will not delay in His coming. It may be soon.

Saturday, December 15
PIN-POINTED

Read Luke 3:1-6

In the fifteenth year of the reign of Tiberius Caesar . . . the word of God came to John. . . . .

Luke is very careful to pin-point the time the ministry of John took place. He mentions the names of all the people who occupied the high position in the realm of Church and State. Right at that time in history the work of John began, and that was the official ushering in of the ministry of Christ.

There is another pin-pointing that takes place in any person's life in connection with salvation. Certain conditions have to be there. John speaks of them when he quotes Isaiah. "Prepare ye the way of the Lord, make his paths straight." It is not any sort of a road that Jesus would come in upon, it must be a way prepared according to His orders. Salvation is possible only on the condition of true repentance and faith.

We must pray God to do His pin-pointing with each of us, and that He should prepare us aright for His coming.

Here and There on the Christian Front

Edited by Raymond M. O

HUNGARIAN LUTHERANS

An important meeting to reorganize the Lutheran Church of Hungary was held only a few hours before the Soviet Army moved in to smash the country's valiant bid for independence from Communism. Plans for the meeting were reported in Vienna by members of the Austrian Evangelisches Hilfswerk relief convoy that traveled to Budapest on Friday, November 2, and returned to Vienna on Saturday evening, November 3.

It is known that the church meeting took place as scheduled, shortly after the convoy left Budapest at noon on Saturday, but the Iron Curtain fell again on Hungary the following day, before any word was received as to the results of the session.

Members of the convoy confirmed the report that the election of Bishop Lajos Ordass as head of the Church had taken place on Reformation Day, October 31, and that, under his leadership, the Church had launched steps to reorganize and to free itself from state control of its ecclesiastical affairs. But with a new Communist dictatorship installed in Hungary under the protection of the Soviet Army, it was feared that the Church's effort to gain independence may be as short-lived as the country's anti-Russian uprising.

Members of the convoy also confirmed the resignation from office of the two Communist-approved bishops, Lajos Veto and Laszlo Deszery, both of whom, it was said, were still living in Budapest. Bishop Ordass told leaders of the convoy that he had called a special meeting of the Hungarian Church to elect a second bishop to head the Northern Church District. He is now head of the Southern Church District.

DISCIPLES TO EXAMINE DOCTRINE

Appointment of a panel of 14 scholars to re-examine Disciples of Christ thought and doctrine was announced at the headquarters of the denomination in Indianapolis. Chairman is Dr. Howard E. Short, professor of church history at the College of the Bible, Lexington, Ky. The study group comprises theologians from seven Disciples seminaries and one state university, and two ministers of churches.

Dr. A. Dale Fiers, chairman of the executive committee of the sponsoring group, said: "The convictions held our fathers in the faith need to be studied and validated or modified the light of modern scholarship."

The sponsors said that in recent y the Disciples of Christ have not b too greatly concerned with theol with interest running more in the rection of practical churchmanship the application of Christian truth every-day living. The Disciples Christ do not currently have a sch who is broadly recognized in Pr tantism in the field of theology, very few thoughtful works in this are being brought forth by Dis authors, they said.

The panel is expected to release findings to Disciples of Christ churc encouraging full discussion among membership.

MESSAGE TO RUSSIAN ORTHODOX

Dr. Eugene Carson Blake, presid of the National Council of Churc called upon the Russian Orthod Church to join in prayers and mate aid for "those who have suffered f the conflicts in Hungary, the Mid East, and other areas of the pre disorder." He made the plea in a c to Metropolitan Nikolai of Krutit and Kolomna, secretary of the Rus Church's office for foreign affairs.

The message also urged the churc in the U.S.S.R. to work for the "av ance of further bloodshed and opp sion," and requested Metropolitan N olai to "represent to the authorities your nation your Christian concern the Hungarian people be given f dom to determine their destiny a nation. We further ask you that join in our prayers that the world find sure ways to a just settlemen the Middle East without further lence and bloodshed. We invite you join us in reaffirming by word deed our common declaration

IN MEMORY OF HUNGARIANS—Guests at a diplomatic party given by the Soviet Embassy in Washington, D. C. to commemorate the 39th anniversary of the Bolshevik Revolution looked out at this cross of lights six stories high, burning in the Philip Murray building across the street from the Embassy. Beneath the cross was a sign reading, "In Reverent Memory of Hungarian Workers Who Died for Freedom." The building houses headquarters of the International Union of Electrical, Radio and Machine Workers, AFL-CIO.

RNS Photo

, fredom, and justice are the most ntial prerequisites for durable e."

r. Blake referred to a statement vn up after an eight-man delega- of Russian churchmen, headed by ropolitan Nikolai, concluded a visit ie U. S. last June.

NCH PROTESTANT LEADERS)TEST MILITARY ACTION

Council of the French Protestant ération, in a statement issued at an aordinary session in Paris, scored Anglo-French action in Egypt and ored the United Nations' lack of tiveness in the situation. The ncil said it was "most distressing regrettable that the governments France and Great Britain, faced countless violations of the United ons' Charter, should have judged ateral intervention as legitimate." ie Council said it feared "the psy- ogical consequences of this decision vhich others claim, or might claim, eek justification." It stressed that er and justice are possible only e there is respect for an inter- nally acknowledged standard of " It asked that the United Nations, h an international force at last at lisposal, assume responsibility for tablishing and maintaining peace ie Near East."

ERY IN HONG KONG

al misery in Hong Kong is unlike hing elsewhere in the world," was eport which the Rev. K. L. Stumpf ght to Germany and Switzerland, rding to Ecumenical Press Serv- "The flood of refugees retreating the Communist advance in China Hong Kong began coming in 1949 brought with it the misery which nues today. In 1949, the colony 600,000 people, and today we have million with 1,400 new births week."

r. Stumpf, who is the Lutheran ld Service Senior Representative in g Kong, described lack of hous- as the greatest problem. He told ow fires had ravaged the tinder- cardboard and plywood shacks in Kowloon area, of how 90,000 peo- have lost their homes from fires 1954, of 100,000 people sleeping ie streets at night without shelter,

RNS Photo

AUSTRALIAN ANGLICANS IN CHINA—This eight-member delegation of top Australian Anglican churchmen is shown just before boarding a train that took them into Red China, where they are travelling 10,000 miles as guests of the Chinese Episcopal Church. It is the first representative group of religious leaders from outside the Iron Curtain to visit China since the Communists took over the country in 1949. The delegation was led by Dr. Howard W. K. Mowll, Archbishop of Sydney and Primate of the Church of England in Australia (second from left), who was accompanied by his wife.

RNS Photo

HUNGARIAN REFUGEE RELIEF CENTER—Students from Vienna and local young people unload straw to cover the stone floors on which Hungarian refugees sleep in an improvised relief center at Judenau, Austria. This center and one at Traikirchen were established by the Austrian government. Conditions at both were said to be extremely poor. Neither has heat or running water. Workers from Lutheran World Relief and the World Council of Churches, along with the Red Cross, the Quakers, and Caritas, Roman Catholic welfare organization, saw to it that the refugees were provided with counselling and pastoral services, as well as supplies and food.

and of 60,000 children roaming about the city without parental guidance.

He went on to describe the medical and educational problems of the colony. Thirty per cent of the children can go to school, but most of the Hong Kong schools are dirty huts in dirty slums, where the pupils stand all day and have no books or paper or material with which to work. He spoke of bitter disillusionment among the thousands of students who have come from China and cannot be absorbed into the Hong Kong economy. "They hate Communism," he said, "but their hope in democracy, in human rights, and in Christianity is crushed, and they become bitterly disillusioned."

Schools and Colleges

Edited by the Division of Higher Educ

CONCORDIA COLLEGE

Concordia's annual Spiritual Life Conference was held November 14-17. Speakers were the Rev. David Preus of Vermillion, South Dakota and the Rev. Paul Hanson, Willmar, Minnesota. The conference began the morning of Nov. 14 at chapel and closed with a communion service at Trinity Lutheran Church, Saturday afternoon, Nov. 17.

PACIFIC LUTHERAN COLLEGE

George Roskos, head of the art department, and Richard Rhea, a senior, had sculptures accepted for the 42nd Northwest Annual Exhibit of the Seattle Art Museum. Artists from five western states submitted 850 sculptures, from which 150 were selected for the exhibit. Roskos' work was "Ageless Warrior," a comment on war done in steel and enamel; and Rhea's piece was "Elation," done in Alaskan cedar.

ST. OLAF COLLEGE

A troupe of St. Olaf College student actors, combined with Shakespeare's madcap comedy, "Twelfth Night," were on hand to dedicate the little theater in the new Lutheran Brotherhood Insurance Building, Minneapolis, the evenings of November 16 and 17. The cast of 17, under the direction of St. Olaf drama department head, Ralph Haugen, gave two performances in the completely modern theater of the new building.

OTHER COLLEGES

Wartburg College, Waverly, Iowa—The American Lutheran Church Board of Publications voted to support an annual journalism scholarship program at Wartburg College, it was announced recently by Dr. G. J. Neumann, vice president of the college, and member of the board. A $300 fund for students interested in religious journalism has been set aside for the 1956-57 school term. Indications are, revealed Dr. Neumann, that the amount will be raised by the board in future years.

ST. OLAF COLLEGE HONORS DR. TAMBUNAN

A capacity crowd of 2,000 St. Olaf College students and faculty members gathered to watch and listen in Boe Memorial Chapel on October 29 as one of the notable Christian leaders of the Far East was honored with a doctorate and spoke before the convocation.

Student applause filled the auditorium as Dr. Albert Tambunan was hooded with the honorary degree of Doctor of Laws (LL.D.). He was nominated for the degree by ELC president, Dr. Fredrik A. Schiotz, who also took part in the chapel ceremonies.

Dr. Tambunan, described as "the most prominent rising Christian leader in the Far East," was cited in the St. Olaf ceremonies for his Christian leadership in Indonesian government circles. Reading from the doctorate citation, Dr. Kenneth Bjork, chairman of the St. Olaf department of political science, said, "As the recognized leader and spokesman for the Christian party, Dr. Tambunan has contributed greatly to the advancement of Christianity in Indonesia."

The ceremony of hooding was formed by Dr. Harold Ditmanson Dr. Theodore Jorgenson of the St. faculty.

When he mounted the platform former speaker of the Indonesian liament outlined a new develop of independence within the gro Christian church of his homeland

"It had its roots during World II," he reflected, "when the mi field there was emptied of we missionaries. After they were in oned or escaped to safety, the nesian layman was burdened complete leadership of the Chri church.

"Now the Gospel is being spre our land with an Eastern rather a Western tongue, and by church ers who rose from the ranks of la during a wartime crisis."

Following their St. Olaf visit and Mrs. Tambunan traveled to tanooga, Tennessee, where he h speaking engagement at Temple lege. They left the United States vember 1 to return home.

Left to right: Dr. Schiotz, Dr. Granskou, Dr. Tambunan, Mrs. Tambunan, Mrs. Schiotz Mrs. Granskou

tle of the Flags

inued from page 1197)

h the curfew and with some contingents of troops ıght into town, order was restored. Over 5,000 in-duals were arrested, and about 3,000 are still detained. is far, 51 deaths have been reported, with about injured still in the hospital. 600 have already been enced for curfew violations.

his morning (October 16), the last of the curfew ılations expired and Kowloon returned to normal. ıg Kong has been pretty normal all along.

here is no evidence thus far that the riots were planned or instigated by either the Communist government or the KMT government.

Peking, of course, has gotten in on the act, as one might expect, by stating that China cannot tolerate a situation in Hong Kong where local government cannot protect the lives of Chinese residents. This does not seem to be anything more than propaganda and a drawing of lines for possible future action.

In substance, what I am trying to say is that this riot, serious as it was, is not a foreshadowing of an active Communist effort to take over Hong Kong, but is rather a symptom of our fringe-of-the-volcano living.

orrespondence

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

e Priceless Quality"

enjoyed the article "The Priceless lity" in the Oct. 23 issue of the HERAN HERALD. The article was written and it hits the nail on the as far as my feelings on hospital edure go.

especially enjoyed the emphasis the worth of the individual and the varied processes in a hospital be geared to his needs and dedi-to his recovery.

think, too, that clergy and laity will enjoy a deeper understand-of what hospital chaplains are try-o do for people who are sick.

uch success to you in your fine .

eterans Administration Hospital haplain EDWARD C. KUEHNERT . Louis, Mo

Lodge Question

would like to call the attention of ELC to the recent article in *Life* ızine, and the cover picture, of ber 8, 1956, which dealt with masonry and various kindred or-Those who do not have this ızine in their homes ought to look his back copy in the files of some c library.

believe that a full-dress discussion his subject is long over-due in circles, and this *Life* magazine e may well be the impetus that the ball rolling. (We ought to be ned of ourselves, though, if it should have to take such a bold presentation as this in a large public magazine to get us aroused as a Synod to do something.)

The article has many beautifully colored pictures, and with it all there certainly is the inference that these so-called secret orders are wonderful organizations and that therefore all persons are invited to seek membership in them.

Enough is shown in these pictures and written in the article (such as: altars with Bibles on them; an attempt at making a kind of combination observance of the Jewish Passover and the Christian Lord's Supper; mention of a belief in a "Supreme Being," a "system of morality," and "Masonic funerals") to cause the Christian Church to want to undertake a complete investigation of the work and morality and services of Freemasonry. Such an investigation is in direct obedience to God's Holy Word which says: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (I John 4:1).

This article is a direct challenge to the Christian Church; and every Christian denomination, in its own circles, ought to meet the challenge with directness and courage—both in theory and in *practice*—and be willing to stand up and be counted for our Savior. This should be done not only on the congregational level, but also on the Synodical or church body level.

In a recent statement of the President of our Synod (LUTHERAN HERALD, Oct. 9, 1956, page 1003) we are informed that the Church Council of the ELC will be giving a report on "Unionism" to the Synod next spring. I can think of no better setting on the Synod level for the handling of the LODGE PROBLEM, and hope that some positive statement suggesting local congregational practice might be included in the Church Council's report. The lodge problem certainly involves the matter of unionism.

We are soon to be involved in a church merger after which we cease to exist as the ELC. In view of this and as we "set our house in order" to prepare for that time, there is good reason to ask that the things that are set in order shall not only involve physical headquarters, church records, financial programs, plans for all the various departments of the Synod, etc., but also such a problem as this lodge problem which strikes right at the very heart of our Christian faith. If anyone should say that "this should have been handled in 1917, and then things would be different today"—I would answer that only when our Lord comes again is it too late to deal with sin in a positive manner, and with the sinner in a loving Christian spirit. Until that last great day we are obligated to do this, if we are Christians and still consider the Word of God to be our standard of faith and life.

(The Rev.) ARTHUR H. JOHNSHOY
Lake Preston, S. Dak.

Within the E.L.C.

AWARD-WINNING ADDITION—Our Savior's Church in Oswego, Ore. was awarded prize in its division in the 1956 "Church Improvement Program" conducted by the Or Council of Churches. The award was made for the $55,000 educational wing and y activities building pictured above. Unique feature of the plan is that the two buil surround a cement "activity court" which is marked off with redwood strips in concrete for basketball, badminton, and volleyball, and which can be lighted evening activities. It also serves as a patio for outdoor picnics and parties and as over space for larger gatherings in the youth building. Nestled in the tall Douglas firs, building makes good use of its surroundings. The entire north side of the wing and of the west wall are of glass. At the same time as the new building was built, a ch addition was attached to the original building, making room for 100 more worship Pastor of Our Savior's Church the past five years has been the Rev. William H. G The Rev. Ray Mathsen of Cody, Wyo. will become pastor on Jan. 1, 1957.

SOS

The November 20, 1956, issue of **Lutheran Herald** carried an informative article concerning the Share Our Surplus Program of Church World Service. While this is a very splendid program supported by many of our Protestant neighbors, it is not the one through which the Lutheran Churches are working.

Lutherans work through Lutheran World Relief in the distribution of these same surplus foods. All that was said in the November 20th **Lutheran Herald** applies to the food distributions program of LWR. Dollars are needed to send this food. Send them to the ELC Treasurer for "Distribution of Surplus Commodities" or just "Surplus Food—LWR." They will be put to use. These dollars become a part of Lutheran World Action, working through Lutheran World Relief.

The many people in the ELC who provided corn, wheat and beans for the All Lutheran Food Appeal should know that this plan of moving surplus foods has replaced the ALFA program. This year, and in coming years, we need the additional cash to send food in the name of Christ to the hungry multitudes of the earth.

Raymond M. Olson
Director of Stewardship

THIRD ASSEMBLY— LUTHERAN WORLD FEDERATION

The Third Assembly of the Lutheran World Federation which will convene in Minneapolis, Minnesota, August 15-25, 1957, offers Lutherans a rich opportunity for Christian fellowship and spiritual inspiration. Delegates and official visitors from 29 different countries, representing 57 autonomous Lutheran Church bodies, will attend. These Churches have a total membership of more than 50 million members. More than 700 delegates and official visitors will participate in the sessions. It is estimated that the sessions and other public events will attract more than 50,000 persons.

Every effort is being made to bring these spiritual blessings to as many people as possible. Preachers will be available for services during the two Sundays of the Assembly, August 18 and 25, within a radius of approximately 100 miles of the Twin Cities. Already 110 requests for preachers have been received by the Preachers' Assignment Committee. The reason for limi these preachers to a 100-mile radi to enable them to return to Minnea for the afternoon rallies. Congregat which desire a preacher for one or of those Sundays are requested to the undersigned prior to February Please note the February 1st dead Write:

Pastor William Siegel, Chairma
Assignment of Preachers Comm
Third Assembly of Lutheran W
Federation
697 13th Avenue N. E.
Minneapolis, Minnesota

WANTED

Secretary for Dr. O. G. Malmi editor of Lutheran Herald. Goo typist with some dictaphone expe ence. Preferably girl with som knowledge of the ELC. Write M C. L. Nasby, 426 South 5th S Minneapolis 15, Minn.

SONS

rs. J. M. Hestenes died on Novem-11, at the age of 77. Obituary later.

he Rev. Olaf L. Olsen is tempor- serving the three-congregation holt, Wis. parish, in addition to his lar parish at Iola, Wis.

he Rev. Reuben Sorensen, resigned ssociate pastor of Central Lutheran rch in Oakland, Calif., effective . 15. He accepted a call to Swan's l Lutheran Church in Everett, h., and began his service there on . 1.

RADIO NEWS SERIES INS IN POPULARITY

laking rapid strides in gaining new ons is a quarter-hour weekly radio es begun by the Office of Public tions 18 months ago. Titled "The rch at Work," the series is heard stations from Alaska to Florida, n Arizona to New York. It features s of the life and significant ac-plishments of church groups and vidual Christians around the world. repared on tape especially for radio dcast, "The Church at Work" in-les news, interviews, live quotes, music. It tells intimate stories of Christian Church in local com-nities and in the hearts and lives individual Christians in America, ope, Asia, and Africa.

he program is prepared by James Anderson of the ELC public re-ons staff, with Warren L. Holmen recording engineer. It is provided to stations.

ANNOUNCEMENTS

Vanted: One reed organ (not elec-) for St. Paul's Chapel on the Turtle untain Indian Reservation. Write to the Rev. Loren L. Spaulding, Rolla, N. Dak.

Wanted: Music editions of the Concordia in Norwegian. Please write Mrs. Harry C. Swanson, 810 N. Third St., Ishpeming, Mich.

Free: Five curved oak church pews. One each of the following sizes: 12′; 10′; 7′6″; 3′10″; 4′2″. May have them without cost if you haul them away. Our Savior's Lutheran Church, Lyle, Minn.

OBITUARIES

The Rev. O. T. Brandrud

The Rev. Ole T. Brandrud, who has lived in Norway since his retirement in 1949, died there on Sept. 14, in his 83rd year. He was born on March 14, 1874, at S. Fron in Gudbrandsdal, Norway. He took his undergraduate

Who's Who In This Issue

"The Refugees Have Arrived . . ." s a selection of three of the many refugee stories that have come into the Herald office. We wish we could print them all!

DR. OLAF K. SKINSNES, who wrote "The Battle of the Flags," is a medical missionary in Hong Kong. He, his wife, and two daughters, Anwei and Viveca, returned to their work in Hong Kong in August. Part of Dr. Skinsnes' furlough time was spent at the University of Chicago, where he was visiting professor in the Department of Pathology.

— NEW —

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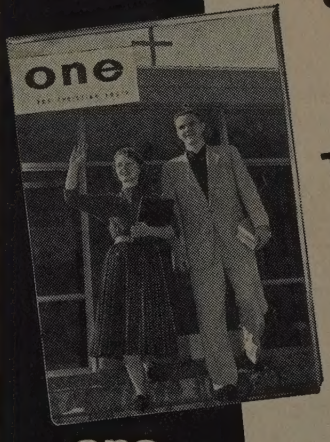

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work in Oslo, and continued his studies for two years at the University of Oslo. In 1904, he emigrated to the United States, and he was graduated from the United Church Seminary in 1914. He served parishes at Havre, Mont. and Oakland, Calif. He married Miss Essie M. Andersen in 1914; she died in 1946. He is survived by a brother, with whom he was living at the time of his death.

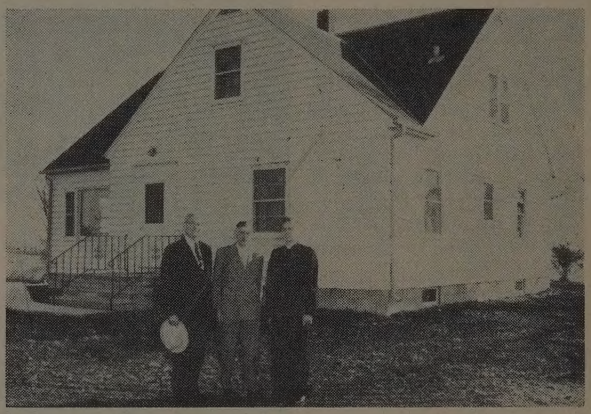
Margaret Jane Nesheim

Margaret Jane, daughter of the Rev. and Mrs. O. John Nesheim of Viroqua, Wis., died on Nov. 1 after an emergency operation. She was born on May 13, 1931, at La Crosse, Wis. She attended Luther College for one year, and was graduated from the Lutheran Deaconess Hospital of Nursing in Chicago in 1953. At the time of her death, she was employed at the Stanford University Hospital in San Francisco, Calif. She is survived by her parents; three brothers, and three sisters. Funeral services were conducted in the Viroqua Lutheran Church on Nov. 5, and interment was in the Viroqua Cemetery.

The Rev. Ole H. Brodland

The Rev. Ole H. Brodland died on Nov. 2 at the age of 88. He was born on May 28, 1868, in Vigmostad, Norway, and emigrated to the United States in 1887. He was graduated from Augustana College in 1894, and from the United Church Seminary in 1897. He served parishes at Ashland, Wis., Nielsville, Minn., and Salem, south of Freeman, S. Dak. His first wife, Inger Mosby, died in 1936. In 1937 he was married to Mabel Gunderson, and in the fall of 1942, they were called by the Bethesda Home for the Aged at Beresford, S. Dak. to become chaplain and matron-nurse. He served as chaplain until Feb., 1953. Funeral services were held at the Bethesda Home for the Aged on Nov. 5, with the Rev. N. O. Nelson, Superintendent, in charge. In the afternoon, services were held at the Salem Church, with Pa Virgil Johnson officiating. District P ident L. A. Pierson preached the mön. Pastor Brodland is survived his wife, six children, 17 grandchild and three great-grandchildren.

INDEPENDENCE, WIS., PARSONAGE—Pictured is the new parsonage of the Independe Lutheran parish, dedicated Oct. 7. The circuit president, the Rev. J. C. Thomp performed the rite of dedication, with the Rev. Axel Blom, associate pastor of G Church, Eau Claire, preaching. The Rev. O. G. Birkeland, Whitehall, former pastor of congregation in Independence, took part. The Independence parish was formed in 1 as the result of a re-alignment. Pastor is the Rev. Robert H. Arneson, who serves B Valley, Grace of Pleasantville, and Independence Lutheran.



NORWAY LAKE PARSONAGE—The Norway Lake parish, New London, Minnes dedicated its new parsonage on Oct. 28. Dr. V. T. Jordahl, president of the Iowa dist whose father was a former pastor of the parish, presented the address and performed rite of dedication. Former pastor N. J. Njus of Benson, Minn. also participated in service. The modern two-story house was built, with much volunteer labor, for a cos less than $14,000. The Rev. Reuben D. Mellum is pastor. Member churches of the p are First Lutheran, Monson Lake, and South Lake Johanna.

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. Tollefson, 2501 Sandy Terrace, Medford, regon, 11-1-56.
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ord P. Pedersen, 1714 John Avenue, perior, Wisconsin, 8-27-56.

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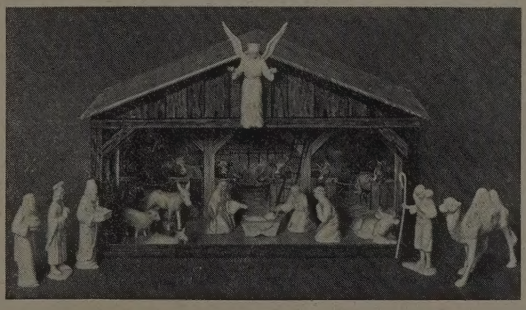

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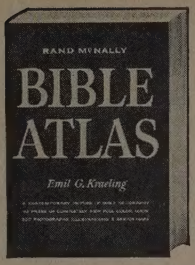

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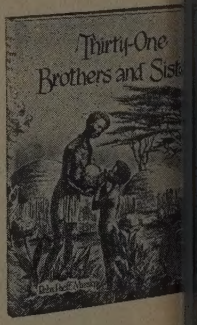

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